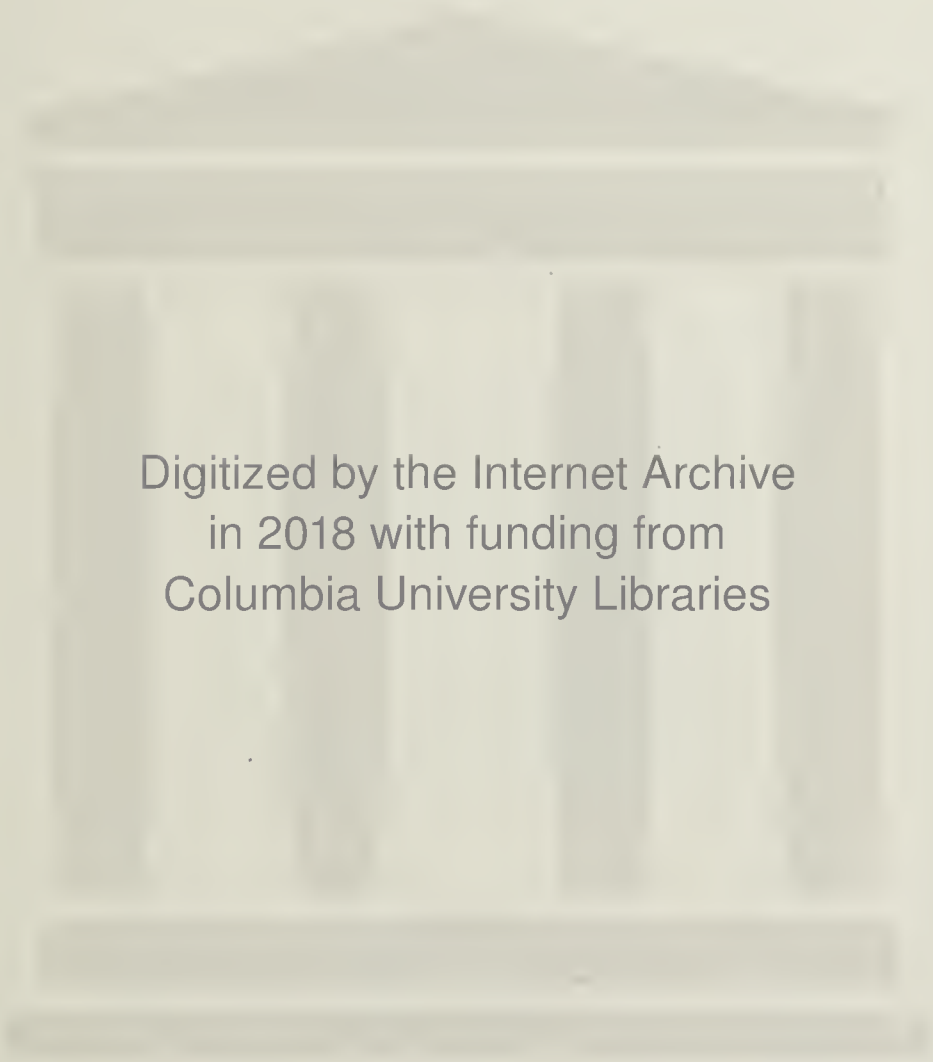
American Baptist
PAM.
AFRICA

HISTORICAL SERIES

MISSIONS IN AFRICA (*The Congo*)

AMERICAN BAPTIST
FOREIGN MISSION SOCIETY
BOSTON, MASS., U. S. A.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The Board of Managers of the Society are under obligations, which they acknowledge with gratitude, to Rev. P. A. McDiarmid of Sona Bata, Congo, who has rendered valuable service in the revision of this historical sketch of our mission in Africa.

HISTORICAL SERIES

MISSIONS IN AFRICA

The Congo

American Baptist
Foreign Mission Society
Boston, Massachusetts
1915

SOME AFRICAN FETISHES

Nos. 1, 2, 4, 6, 7 are guardians of their possessors. Nos. 1 and 2 are worn over the shoulder by the upper Congo natives, the former shielding them in war and the latter protecting from smallpox, snake bites and arrows. No. 3 is from a secret society and holds the power to punish any member betraying the secrets of the order. No. 4 is hung up near sleeping places. Nos. 5 and 8 have been used as destructive agencies and the scraps of iron were driven into them by the owners to show where they wished their enemies to be injured. These fetishes were collected and photographed by Rev. Joseph Clark of Ikoko.

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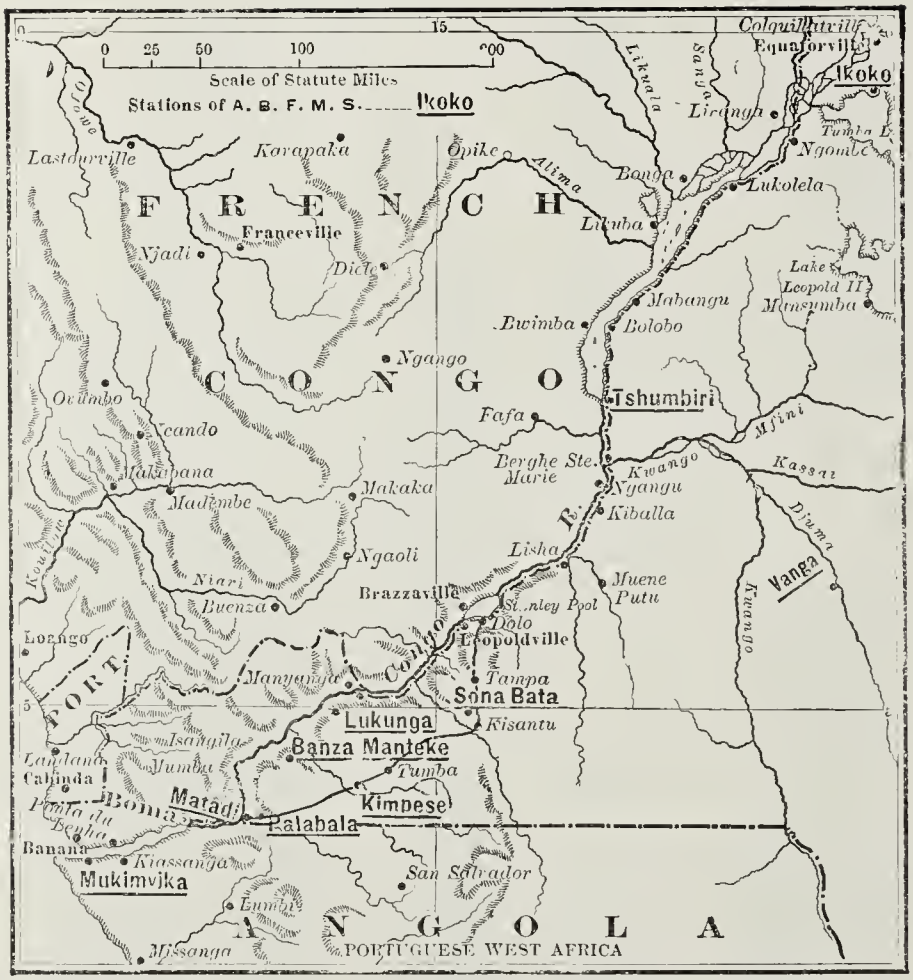
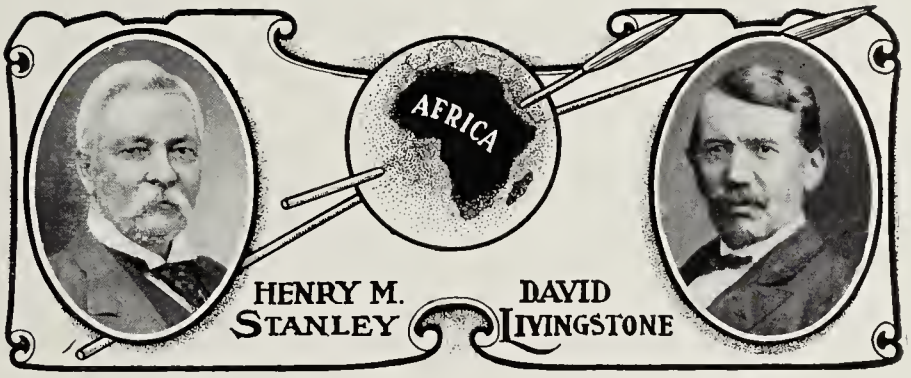


BELGIAN CONGO

Lower Section, showing stations of the American Baptist Foreign Mission Society



MISSIONS IN AFRICA

The Congo

THE COUNTRY

ALMOST in the center of the vast, ancient and mysterious continent of Africa is a fertile, elevated plateau, drained by the great Congo river and lying directly across the equator. This region is known as Belgian Congo and has an area of 900,000 square miles. It is eighty times as big as the little country that rules it and extends from the Soudan and the upper part of French Equatorial Africa on the north to the Zambesi watershed on the south. On the east is Lake Tanganyika and on the west one long tongue of its territory follows the river to the Atlantic Ocean but the rest is bounded by the West African possessions of France and Portugal. Most of the stations of the American Baptist Foreign Mission Society in the Congo are stretched along the southern bank of the river from the coast to Lake Tumba, 500 miles inland.

The immense interior of the state is often likened to an inverted saucer, the greater portion of what is called the Congo Valley being an elevated plateau more than 1000 feet above sea level. The coast belt of the Congo region is covered with rank, yellow grass, dotted here and there with

palm trees and stocked with leopards, hyenas, crocodiles and hippopotami, while the mountain plateau region beyond is covered with forest. Our missionaries tell of encounters with elephants, rhinoceri and wild buffaloes. An early worker, Mr. C. E. Ingham, lost his life from the attack of a wild elephant and our missionaries were often asked to protect native villages from man-eating crocodiles and other dangerous beasts

Native Bridge near Sona Bata

The Great River. The special physical feature of the Congo country is its magnificent waterway, the Congo River. Its mouth was discovered by Diego Cam, the Portuguese navigator, in 1484-5; but its extent and sources always remained a mystery until Henry M. Stanley followed it for more than 1800 miles from Lake Tanganyika to the ocean, completing his journey August 9, 1877. The river is eight miles wide at the mouth, discharging a volume of water equal to a million tons a second. While the upper portions often broaden into a stately stream fifteen or twenty miles wide,

through the terraces of the interior plateau it rushes furiously down the steep bed, dashing around or leaping over massive projections of rock and culminating in a long series of mighty cataracts. The river is navigable for more than 1400 miles, interrupted by the cataracts, and has more than 170 tributaries, mostly in the upper portion, — in all about 10,000 miles of navigable waterways. The solving of the mystery of the river was the beginning of modern Congo history, political and religious. All our mission stations have thus far been on or near the river, though now we are beginning to peer deeper into the darkness of the regions beyond.

Rubber and Ivory. The products of this region thus far are natural ones, as palm-oil, gum copal and different kinds of wood, with scarcely a beginning of manufactures; but the only products that attract the attention of the world are rubber and ivory. Great heaps of elephant tusks and tons and tons of crude rubber were brought by the natives in the time of Leopold's misrule until their toil and sufferings were worse than those of the Hebrews in Egypt.

The Congo Independent State. When Stanley told his new, strange story, although Europe distrusted him, he won the confidence of the king of Belgium, Leopold II, under whose patronage he returned to the Congo in 1879 for more complete exploration. Treaties were made with the chiefs of the principal tribes of the Congo Valley. The territory was explored and trading posts were established. In September, 1884, a conference called by Leopold, and representing fourteen European nations, assembled at Berlin to consider the Congo situation. King Leopold II presented to this conference the treaties of 450 Congo chiefs, the territory was named the Congo Independent State and Leopold was recognized by the nations as its sovereign. The early explorations in the Congo and the opening up of its territory were undertaken at the king's private expense, so it was only fair that he be given special privileges, but it was understood by all that the rights of the natives were to be safeguarded. Soon after the founding of the Congo Independent State, however, under the absolute but professedly philanthropic rule of Leopold, it was discovered that this region possessed

great natural wealth in rubber. By a remarkable assumption of sovereignty the king claimed personal ownership of all lands not actually occupied by native villages with their huts and gardens, and made the gathering of products of the soil, except by special authorization, a criminal offence. State posts were established, ostensibly for administration, but really for the collection of rubber. Large sections of country were granted to concessionary companies. The campaign for rubber was conducted with vigor and thoroughness. Under a pretext of taxation the natives were compelled to bring in at regular intervals a fixed quantity of rubber, for which they received little or no compensation. Resistance to these impositions was effectually repressed by the state soldiery and the concessionary police. These black soldiers, levied by force from cannibal tribes in distant parts of the state, were allowed by their white officers freely to indulge their savage instincts upon the helpless people. Villages failing to furnish the amount of rubber demanded were attacked by bands of soldiers who ruthlessly killed men, women and children, often feasting upon the bodies of the victims whose severed hands they carried to their white commander as evidence that their ammunition had not been wasted in hunting game. Richly productive

Boys Maimed by Congo Soldiers

territories were thus denuded and rendered barren; thickly settled districts were depopulated and large towns wholly disappeared. Imprisonment, abuse, torture, mutilation and death were the portion of a defenseless people.

Among those in America who lifted up their voices against the misrule in the Congo under King Leopold no one deserves more credit than the late Rev. Thomas S. Barbour, D.D. Although overburdened with the many duties devolving upon him as Foreign Secretary of our Society, he nevertheless found opportunities on the platform and through the press to call the attention of Christian people all over the country to the horrible abuses carried on in the name of civilization.

The ever increasing volume of evidence to the existence of these terrible conditions coming from missionaries, travelers and officials, and verified by the report of the Royal Commission of Inquiry appointed by King Leopold himself, at length became so overwhelming that the Belgian Parliament began to seriously consider the taking over of the Congo as a Belgian colony.

On November 14, 1908, the Congo Independent State ceased to exist and in its place stood the Congo Belge.

BELGIAN CONGO

The administration of the Belgian Congo is largely conducted by the Colonial Minister in Brussels, the Governor General in Boma, and the Commissaires of the Districts into which the Congo has been divided.

Under King Albert and the Belgian Parliament a new era opened for the Congo, — the atrocities and abuses of former days ceased and a beginning has been made toward a true development of the natural resources of the country, and this with humane treatment of its peoples.

THE CONGO PEOPLE

A People Without a History. There are records, in stone, of the earliest ages of Egypt, and pictures even of some of the Pharaohs; but in the Congo forests kings have reigned

and passed, countless millions of people have lived and died, age after age, and no more is known of their history than of that of the water of the Congo when Joseph was in Egypt. If they are ever to have a history, the gospel of Christ must create it.

Many Tribes. In Uganda Stanley found M'tesa, a king who could put into the field an army of more than 100,000 men, and an extensive state that had the rudiments of government and where something was known of the industrial arts. In the Congo he found rude and naked savages, broken up into little tribes and clans. These tribes are branches of the great Bantu race, speaking more than 160 dialects that are evidently of common origin. This was proved by Dr. Leslie who made a long journey into the interior in search of a new site for a mission station. He says:

The name of the Bayaka was spoken with fear and awe. Nothing seemed to be known of their language or their customs. When we reached their country we were received with many savage demonstrations, but to our great delight these people spoke a dialect similar to our own (at Banza Manteke), and we found no difficulty in communicating one with another.

How They Look. There is much more to be said about the natives in their primitive state than that they are dirty, naked savages. Some of the photographs of men and women who come to the mission station from villages where heathenism is still untouched, show specimens of magnificent physical development. "Both physically and mentally," says W. D. Armstrong, "the Congo native is an interesting type of savage, well worth consideration." "One of the finest tribes on the Congo," says another, "is the Balolos. Physically, they are powerfully and finely developed." The skulls of the Congo people are very thick; the hair, which is crisp and curly, is dressed in many fashionable ways; the chin does not set as far forward as in the true Negro race; but the mouth is large and thick, and full of excellent teeth, though the natives have a fashion of filing them away. The women wear brass collars weighing from ten to twenty pounds, which have to be put on and taken off by the blacksmith. Tattooing is practised by making gashes in various parts of the body, and preventing them from healing quickly.

TATTOOING ON THE UPPER CONGO

How They Talk. Our missionary, Rev. Joseph Clark, says that the many languages came from a common source, but they differ very much both in vocabulary and grammar. As there was no written language, the first missionaries had to master the uncouth oral dialects, reduce them to writing, and translate hymns, gospels and other books into words understood by these illiterate peoples. Rev. Henry Richards tells of his experience:

The greatest difficulty was the language. No white man had ever mastered it. I got a note book and wrote down everything I could hear, phonetically. Then I began to use the words. The people laughed but I did not mind that. I got hold of a word that I thought meant "mother." Afterwards I found it meant "full grown man." Nevertheless, the language is not, as some suppose, a mere jargon, but is beautiful, euphonious and flowing.

How They Live. The people eat almost anything. Many kinds of fruit abound, but the favorite food, though difficult to obtain, is meat. This explains some of the references in letters from our missionaries who say, when they shoot an elephant, a hippopotamus or a rhinoceros: "This made a fine feast for the boys." In social life they were, and for the most part still are, communistic; and several missionaries have written with regret of the change toward individualism which the introduction of European ideas is inevitably bringing about:

In regard to their land laws, the soil belongs to the community, and the portion which each holds is his by virtue of his belonging to the town. He may not part with it to a stranger. The social unit is the family. The chief is the father, the villagers are his

children. — Rev. C. H. Harvey. The people are still Africans, and I wish them to remain so. Their mode of living and dressing is far more suitable than our European way. A man with a cloth around his waist, another over his shoulder, and one arm bare, looks a pe fect gentleman. This is much more graceful than the white man's dress, which is very ugly. — Rev. Henry Richards.

Of the Congo temperament, Mr. W. D. Armstrong says, "He is a light-hearted and merry fellow, taking a keen interest in life."

FETISHISM

A Ghostly Web of Bondage. Fetishism grasps the Congo native at his birth; it masters his life; it follows him into the grave. Fetishism is not a system of idolatry, like Hinduism, nor is it like the spirit worship of the Karens; it is far more complex and complete than either, and there is in it very little of the idea of worship. It fills the universe and all material objects with spirits, — usually evil. Of one of its fundamental doctrines, Mary H. Kingsley, says:

It connects a certain spirit with a certain mass of matter. When lightning strikes and sunders a tree, its spirit is killed, when a cooking-pot goes to pieces, its spirit has died, when a weapon fails, its spirit is stolen or sick. In every action of his daily life the native will show you that he lives with a great, powerful spirit world around him. Before he goes to the hunt or to war he rubs medicine into his weapons to strengthen the spirits within them, talking to them the while, and begging them in the hour of necessity not to desert him. You will see him bending over the face of the river, talking to its spirit with proper incantations, asking it when it meets a man who is his enemy to upset his canoe and drown him. The native thinks of himself as beset on every side by innumerable ill-tempered spirits, all, with one accord, consciously and constantly attempting to thwart his endeavors, and all seeking his injury and death.

The Forms of Fetishes. "A fetish," says Rev. Joseph Clark, "is not an idol, nor is it the likeness or symbol of a god. It is supposed to be the abode of an impersonal power which we would classify as a spirit. It may be some natural object, as an insect, reptile or other creature. Crocodiles distinguished by their success as man-hunters are frequently said to be fetishes. On the lower Congo a large rock is known as 'Fetish Rock.' An immense number of things

are used — a stone, a chip, a piece of rag — anything. Very common forms are small shells, small horns of gazelles and kids, and grotesque images of the human figure. When it is desired to obtain power over some one else, crumbs of the victim's food, or clippings of his finger nails or hair, or even a drop of his blood are obtained. So fearful are natives of such power that they have their hair cut only by a friend, and even then they carefully burn it or cast it into a river. If one accidentally cuts himself, he stamps out what blood has dropped upon the ground."

AN AFRICAN FETISH

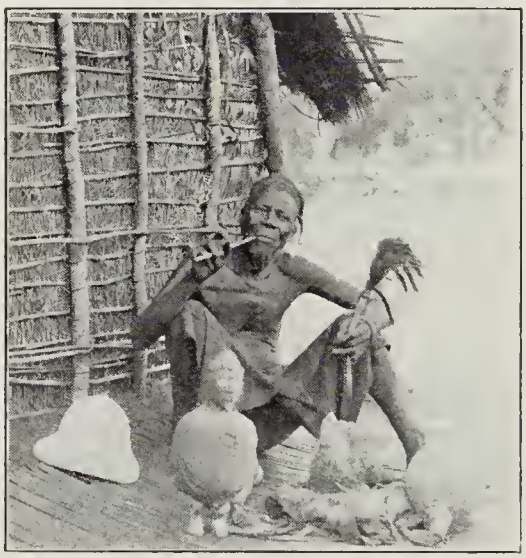
The original is an image of wood about ten inches high

The Use of Fetishes. The use of fetishes is as varied as their forms. Paul du Chaillu describes a stockaded village which he approached, where the entrance was protected by two hideous fetishes in the form of women. Fetishes are worn on the person; on the arm in hunting, to assure accurate aim; on bracelet or necklace, to ward off sickness: on various parts of the body, to insure success in loving, hating, planting, buying and all sorts of enterprises. Those on the fence or branches of trees are to keep away thieves; on the bow of the canoe, to insure a successful journey. Those made in human form often have nails driven into them in the spot where it is desired to injure an enemy. Thus the system of fetishism accounts for everything, even the failure of fetishes. If the hunter wearing fetishes comes back empty-handed or the warrior is wounded in spite of having paid the witch doctor for protection, the charm maker declares: "Yes, I know you have an enemy who possesses a fetish more powerful than yours. Yours is dead, but if you will pay me, I will make you one that is still more powerful."

The Brutality of Fetishism, Many of the horrible practises of the natives are due to fetishism. A man while hunting was charged by an elephant and pierced by its

tusks. Fearfully lacerated, he lived long enough to accuse twelve of his women and other slaves of having bewitched his gun, so that he only wounded instead of killing the elephant. On that charge four of the accused were put to death. Another man is accused of theft, and there is only one way of trial; he must drink the cup of poison. If he lives, he is innocent; if he dies, he is guilty. Sometimes a whole village is accused of some crime, and all must drink the poison. In this way whole sections of the country have been depopulated. Fetishism is also accountable for the many wives and slaves killed to accompany the spirit of a dead chief, and even for some of the cannibalism practised by a few of the tribes.

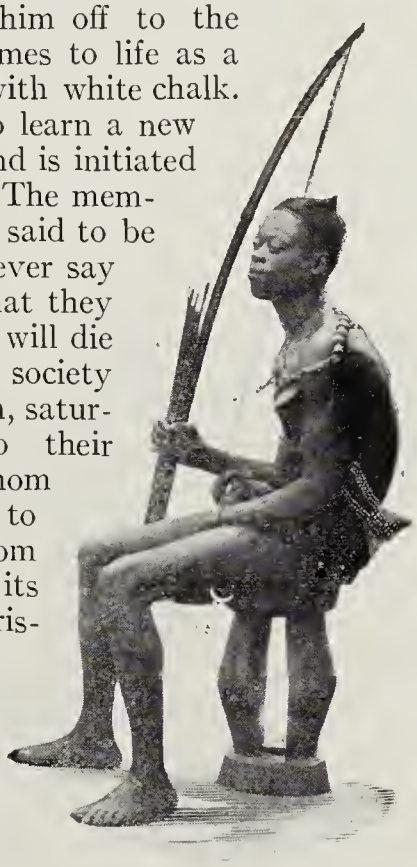
The Witch Doctor. The priest of fetishism, if such he may be called, is the witch doctor. He is sought by all classes; he makes and sells charms; he gives the most repulsive and cruel treatment to the sick; he "smells out" criminals; he organizes the trial by poison; he directs the insane dances; he conducts the horrid funeral orgies for the dead chiefs. Because his victims believe in his power, they necessarily suffer great agonies of mind as well as body.



A Witch Doctor and his Fetishes

Fetish Secret Societies. The training school of fetishism, which insures its teaching and continuance, is the Nkimba secret society, an account of which is gathered from descriptions by Mary H. Kingsley and Henry Richards. All males continue in the Nkimba society from the age of

twelve to sixteen. In or near the village there is a stockaded tract, hidden in a thick grove. A boy who has arrived at the right age to enter the Nkimba suddenly falls down in the market place. The witch doctor declares that the boy is dead, and carries him off to the Nkimba stockade, where he comes to life as a Nkimba. His body is covered with white chalk. He receives a new name, has to learn a new language, called the Nkimba, and is initiated into all the superstitious rites. The members eat a piece of chalk that is said to be a pig, and are told that if they ever say that it is not a pig, or confess that they did not die and rise again, they will die suddenly. They remain in the society for two or three years, and then, saturated with fetishism, return to their friends. These are the men whom our missionaries are trying to reach with the gospel, and whom the gospel has demonstrated its power to transform into true Christian men. Mr. Richards tells us some of the questions asked when a native professes to be a Christian: "Did you die and rise again in Nkimba?" "Did you eat pig, or a piece of chalk?" Can any of us imagine the mental struggle it costs a man trained in the dreadful rites of Nkimba to declare clearly: "I ate a piece of chalk; I did not die and rise again." Thousands have done this, though often with fear and trembling. Just here it is worth while to suggest the value of medical missions and of mission schools to receive the boys before they are haled away to the Nkimba stockade.



A Cannibal Chief, Ikoko

EXPLORATION AND MISSION BEGINNINGS

Livingstone and the Congo. One of the most remark-

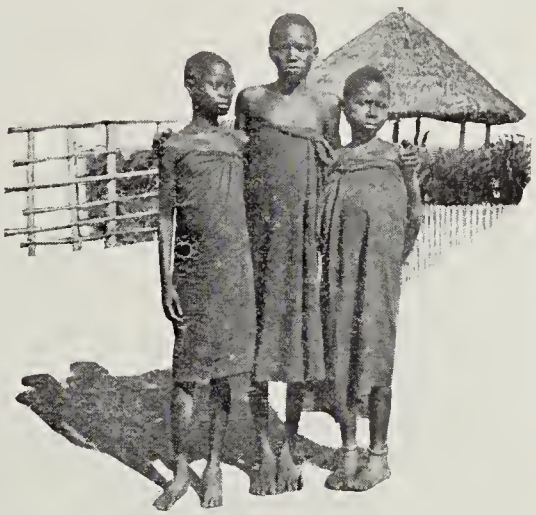
able facts about the opening of the Congo country is the way that the idea of Christian missions was interwoven with the solution of the problem of the river and the discovery that the valley was fruitful and prosperous. David Livingstone is honored as an explorer and discoverer, but first of all he was a missionary; for what first induced him to travel to the north, says Henry M. Stanley, "was his hope of finding a land where he could follow in peace his vocation as a missionary." Livingstone traced the upper streams of the Congo for years, thinking it was the Nile. Yet a misgiving would now and then enter his mind that it must be the Congo; and one of the impressive incidents of his life was the scene when he stood alone in the depths of the forest; and as the sense of the land and peoples yet to be discovered came over him, he silently consecrated the unknown country to God.

Livingstone and Stanley. Still more important in its results was the influence which Livingstone had upon Stanely. When Stanley set out for Africa under the impulse of Bennett's terse telegram, "Find Livingstone," the famous war correspondent thought little of anything beyond his great journalistic enterprise. From the moment of meeting the missionary, however, a new element became dominant in the traveler and reporter. He says, "Early in November, 1871, after a march of nearly 1000 miles, we saw the waters of Lake Tanganyika. A few minutes later we entered the town of Ujiji, and there we came, most miraculously, as I thought at the time, face to face with Livingstone." From the time of their meeting at Ujiji they lived together for four months, sharing the same tent. "The longer I lived with him," says Stanley, "the more did my reverence and admiration for him increase." The gentleness, the faith, the courage of the missionary, his genuine manhood, so impressed the young journalist that he began to look upon the evangelization of Africa with feelings similar to those which moved the heart of Livingstone himself.

Stanley and the Congo. The opening paragraphs of Stanley's "Through the Dark Continent" show how deeply he felt the personal influence of Livingstone's character:

While returning to England, in April, 1874, from the Ashante War, the news reached me that Livingstone was dead, that his body was on its way to England! The effect that this news had upon me, after the first shock had passed away, was to fire me with the resolution to complete his work, to be, if God willed it, the next martyr to geographical science: or, if my life was to be spared, to clear up not only the secrets of the great river, but also all that remained still problematic and incomplete of the discoveries of former explorers.

In the course of this journey he came to the kingdom of Uganda, governed by the strong and energetic chief M'tesa. Here he began to put into practise the missionary principles of Livingstone and became earnest for M'tesa's conversion, turning everything towards effecting this object. The same influence followed him when at last he know that it was the mighty Congo bearing him onward toward the western ocean. Very significant, too, was the address presented to the explorer by the English Baptist Missionary Society in 1885, in which they gratefully recognized that the comparatively recent impetus given to missionary work in Central Africa owed its origin in a great measure to Henry M. Stanley.



Raw Material, Ikoko

Missions Ready for the Congo. Thus, in a way we have been too careless in recognizing, the Christian world was prepared to send the gospel to the Congo peoples. The story of Uganda was known; God's people were praying and planning, and almost as soon as Stanley reached the mouth of the Congo several societies were prepared to send missionaries at once.

THE LIVINGSTONE INLAND MISSION

Beginnings. The first of these societies was the Livingstone Inland Mission, of England. Rev. A. Tilly of Cardiff was its first secretary, but in the fall of 1880 the responsible management came into the hands of Rev. and Mrs. H. Grattan Guinness of London. In January, 1878, two missionaries sailed for the Congo and two more followed in June. Cardiff Station was established near the cataract region, and Palabala, on the south side of the river was selected as the site for the second station. Here Mr. James Telford died, and was buried in the first Christian grave on the Congo. Other missionaries were sent out in 1879, among whom was Rev. Henry Richards, who established a station at Banza Manteke.

MATADI, LOOKING DOWN THE CONGO

Henry Richards and the Donkeys. Mr. Richards vividly describes the difficulties of those early days:

I was sent out with others to try to get to Stanley Pool. The idea was to establish a chain of stations, and thus reach the multitudes of people. The difficulties of transport were enormous. Our society said, "Why not try donkeys? They are very hardy animals." So we got five or six from the Island of Teneriffe. We loaded up the donkeys and started. We soon came to a stream of water, full of rocks and difficult to ford. My donkey refused to cross, but when I encouraged him with a strap, he leaped into the middle

of the stream and quietly sat down, bales and all. Going down hills, the bales would slip forward, the donkey would hold down his head, and off would go the bales. The second day our path led along the side of a steep hill and I trembled for the safety of the donkeys. Presently my donkey lost its footing and began to roll down the hill. All I could see was hoofs and bales flying through the air, till the donkey was suddenly stopped by a tree. We got on in this way till we reached Palabala, fifteen miles, in five days.

Alone at Banza Manteke. After further preparations they started for Stanley Pool, and fifty or sixty miles beyond Palabala seemed to come to the end of the path. Mr. Richards continues:

Our supplies were nearly exhausted, and the other two missionaries thought we had better return. We went back about ten miles from the river to a place called Banza Manteke, and as there were a number of villages about and the people looked rather friendly, I thought it a good place to establish a station, and I could not see the use of returning to Palabala, as I had agreed to establish a station beyond, if possible. As we only had one tent we built a hut out of the long grass growing there, and in September, 1879, I found myself alone among a people entirely unknown to me, with no knowledge of their customs or their language.

Mr. Richards was joined by his wife the following year, but she died in November, 1881, leaving him once more alone. In the meantime five additional missionaries had been sent out, and the fourth and fifth stations were founded at Matadi and Bemba, the latter some fifty miles from Banza Manteke.

The Chain Completed. In December, 1881, and January, 1882, three missionaries made a journey to Stanley Pool from Bemba station on the north of the river. A station was established in March, 1882, at Mukimbungu, on the south side of the river, nearly opposite the old station at Bemba in Manyanga. The latter was abandoned, as it was decided to be more advantageous to establish the route from the coast to Stanley Pool by the south side of the river. In August another station was planted at Lukunga; and July 31, the first two converts of the mission were baptized by Mr. Guinness in London, where the young men had been taken to assist in reducing the language to a written form. The third station founded in this busy

year was at Mukimvika, on the south side of the mouth of the Congo, the purpose of which was to reach the coast tribes of that region. In February, 1883, a site for a station was secured at Leopoldville, Stanley Pool; and thus the chain of stations, seven in number, was completed from the coast to the head of Livingstone Falls. The stern-paddle-wheel steamer "Henry Reed," intended for the navigation of the upper Congo, was launched in London, May 29, 1883, and in November it was shipped via Rotterdam. Just a year later it was launched at Stanley Pool. The vessel was constructed so as to be taken in pieces and packed in 500 small man-loads for transportation from the coast to the pool. She was seventy-one feet long, ten feet beam, and three feet deep, with light draught. For over twenty-five years she was a messenger of light to the people of the upper Congo.

THE "HENRY REED"

Up to the time when the mission was transferred to the American Baptists, fifty agents, both men and women, had been sent to the Congo, of whom ten had died, and others had left the service. The staff then consisted of twenty-six missionaries, three of whom were in England. The Congo language had been reduced to writing, a grammar and dictionary published, several hopeful converts gained, and seven stations established, extending more than 500

miles into the interior. The entire expense of the mission up to that time had been about $150,000.

Another Chain. We must go back for twenty years in order to follow the chain of providential circumstances which placed the Congo Mission in the hands of American Baptists. In 1860 Dr. Kirk of the Mt. Vernon Congregational Church, Boston, asked Mr. H. G. Guinness, a rising young English evangelist, to hold revival services in the Mt. Vernon Church. Just before leaving for America Mr. Guinness was immersed, and on that account he was denied the use of the Mt. Vernon Church. At this time Dr. J. N. Murdock was pastor of the Bowdoin Square Baptist Church, Boston, and he was asked by Dr. Kirk to admit the English evangelist to his church. Consent was cordially given, and so Mr. and Mrs. Guinness began their work in America in the Bowdoin Square Church, under the auspices of Dr. Murdock, who afterward became the Secretary of the American Baptist Foreign Mission Society. Previous to 1884 yearly resolutions were passed by the Society to the effect that we should reopen work in Africa to take the place of the abandoned Liberia mission. It became known also that Rev. George Pearse, who had opened a mission among the Kabyles of Algeria, had expressed his intention of offering his mission to the American Baptists. A letter was addressed to Mr. Pearse concerning his intentions, which was forwarded to Mr. and Mrs. Guinness as Mr. Pearse's agents. When the letter was placed in their hands, they saw on the printed heading the name of Dr. Murdock, whose kindness they had always remembered. By this time the Congo Mission had grown so large that it could no longer be conducted as a personal mission, and Dr. and Mrs. Guinness felt that its proper development demanded its transfer to the management of some large society. Under these circumstances their hearts turned warmly and cordially towards their old friend and the society of which he was the secretary, and they wrote at once to Dr. Murdock, offering to the American Baptist Foreign Mission Society the Livingstone Inland Mission on the Congo. After several months of negotiation and careful

deliberation, involving personal interviews with Dr. and Mrs. Guinness, the mission was formally accepted September 9, 1884. The chain of events by which the baptism of Dr. and Mrs. Guinness and the kindness of Dr. Murdock were linked to the investigation which brought the Congo Mission to the Foreign Mission Society, was manifestly wrought by the hand of God.

A Crisis and the Transfer. The adoption of the Congo Mission by the American Baptists was the result of careful investigation, and the action was taken with general approval, but not without some misgiving and subsequent opposition in influential quarters. At this crisis, Rev. A. Sims, M.D., reached America. He was the first of the Congo missionaries to visit the United States, and his conferences with the Executive Committee cleared away many of the difficulties in the practical conduct of the mission. In company with Dr. A. J. Gordon, he visited New York, Philadelphia and other leading cities, addressing conferences of influential Baptists. Confidence in the mission was fully restored.

It is an interesting fact that the same man who had been largely instrumental in saving the Telugu Mission should now speak the decisive word for the mission on the Congo. In 1853, Dr. Edward Bright, Home Secretary of the Foreign Mission Society refused to write the letter giving up the Telugu Mission, and it was he who coined the phrase, the "Lone Star," which led to the writing of Dr. S. F. Smith's famous poem. In 1886, Dr. Bright, as editor of *The Examiner*, wrote a strong editorial favoring the retention of the Congo Mission, clearly setting forth its advantages and the grandeur of its possibilities. Opposition disappeared, and at the annual meeting at Asbury Park it was resolved to reenforce and vigorously prosecute the work on the Congo.

The Mission as Received. At the time of the adoption of the Livingstone Inland Mission by the American Baptist Foreign Mission Society, the seven stations occupied and the staff of the mission were as follows:

1 Mukimvika. At the mouth of the Congo on the south side, established in 1882. Rev. C. B. Banks.
2 Palabala. One hundred and twelve miles from the sea and

twelve miles south of the river, opened in 1878. Rev. Joseph Clark and wife, Miss J. A. Skakle.

3 Banza Manteke. Forty miles beyond Palabala, opened in 1879, and occupied by Rev. Henry Richards, Miss Mary E. Cole and Miss Emily Harris.

4 Mukimbungu. Occupied by Rev. Charles H. Harvey.

5 Lukunga, sixty-nine miles beyond Banza Manteke, 1882. Rev. P. Frederickson, Mr. N. Westlind.

6 Leopoldville, at the head of Livingstone Falls, on Stanely Pool, opened in 1883. Mr. John McKittrick.

7 Equator Stations, where the Congo crosses the Equator, 1884. Mr. K. J. Petterson, Mr. J. B. Eddie.

On the steamer "Henry Reed." Rev. A. Billington, Rev. C. B. Glenesk.

To open a station at Stanley Falls. A. Sims, M.D., and Rev. Theodore H. Hoste.

In England. Mr. Stephen J. White and wife, Mrs. Henry Craven, Miss Martha S. Spearing.

Five of the men who came over to the Foreign Mission Society have continued their labors up to the present time, having successfully endured the severity of climate and labor for over thirty years. To the pioneers of the Livingstone Inland Mission American Baptists owe a great debt of gratitude and appreciation. Without them the Congo Mission could not have been maintained in efficiency; to them is due a large measure of the success which has been achieved in winning the people to the kingdom of Christ; and it should always be remembered that they opened up the pathway to the Congo valley. All trade and travel soon adopted the line of their explorations.

THE MISSION SINCE ITS TRANSFER

First Missionaries. Mr. Herbert Probert was the first missionary from America sent to the Congo, and in 1886 and 1887 a considerable reenforcement was added to the mission, including Mr. Charles E. Ingham, who first went to the Congo in 1881 as a member of the Livingstone Inland Mission, but retired upon its transfer to the American society. In 1887 he was reappointed and for six years rendered valuable service, especially in the difficult work of transport.

Palabala. Of our stations in Congo at present Palabala, founded in 1878, is the oldest. Many of the early missionaries worked here before moving on to open up new stations.

Rev. C. H. Harvey and Rev. and Mrs. W. A. Hall labored most faithfully at this station for a number of years, and upon the departure of Mr. Harvey to take up teaching in the Training School at Banza Manteke, Mr. and Mrs. Hall continued their work alone. At Palabala the missionaries were confronted by many problems peculiar to towns near the coast, and connected with the coming of the railroad. Rum was imported in large quantities, and its effects were most serious, causing the mission workers many anxious hours. But in spite of these things, and frequent changes in the mission force, together with strong opposition from the Roman Catholics, the church at Palabala has grown and at the close of 1914 reported a membership of 879.

A small boarding school has been maintained, and as a result of Mrs. Hall's efficient work with the girls and women, thoroughly trained Bible women have gone forth to tell and live Christ's message of love and service. A stone dormitory has recently been built for the girls, and a splendid stone chapel, toward the erection of which whole villages of men, women and children gave their voluntary labor and substantial gifts of money.

Banza Manteke. For seven years Rev. Henry Richards labored at Banza Manteke, but the impression on the people seemed to be very small. These years of life and labor were not lost; but a change of mental and spiritual attitude on the part of Mr. Richards, and the direct, simple preaching of Christ as the Saviour of men awakened the Congo people and transformed their lives. He preached and lived the literal precepts of Jesus.

The Congo Pentecost. In August, 1886, began that remarkable revival at Banza Manteke, known as "the Pentecost on the Congo." A few years later Mr. Richards told the story of the revival in this country and his account of what he said to the Congo people about Jesus is a wonderful revelation of the gospel in its simplicity, completeness and power. It was then, as Mr. Richards says, that "it

seemed as if the Holy Ghost had fallen upon the people. They began to look at each other, but they were afraid to confess. I saw the power and continued preaching."

Converts and Fetishism. The first convert at Banza Manteke was Lutete, the man who helped Mr. Richards with the language. He immediately began to preach to

Baptismal Scene at Banza Manteke

the people, but they began to persecute him because they believed he had joined with the white man to bewitch their souls. It required a tremendous effort to break away from the strong superstitions, but one by one, then in groups and hundreds, they came, bringing their fetishes, burning them, hiding them in the deep grass, abandoning the Nkimba, the diabolical dances, the witchcraft, the poison-giving. In place of these things they took Christ for their Saviour, exclaiming: "I do believe those words; I do believe Jesus has taken away my sins;" and they sang hymns of joy and praise. In a few weeks, more than 1000 people declared themselves to be followers of Jesus.

How the Work Spread. The readiness of the converts to engage in Christian service has been a marked feature of the Congo Christians. In public and private they have

talked about the gospel truth and endeavored to lead others to believe. Up to this time the people had had no literature of any kind, no grammars nor dictionaries, and they could neither read nor write; but as soon as they became Christians they were eager to learn. A considerable number of strong, earnest men were gathered in school from year to year, where they were thoroughly instructed in the fundamental truths of the gospel and then sent out to the heathen districts to preach. The greater number of the hundreds of converts who have been won in connection with the work at Banza Manteke have been the direct fruit of the labors of these native evangelists. No more striking illustration of their work is afforded than in that of Paul, a worthy namesake of the greatest of missionaries, of whom Dr. Leslie says:

> He was converted about ten years ago from bitter opposition to the gospel to a love for Christ and a zeal for his kingdom worthy of his illustrious namesake. A born leader of men and a gifted speaker, he soon became an irresistible power in his own district. He taught himself to read in three or four months and spent one term in the evangelists' training school at the station. He chose for a location the largest town in the district, which had for more than ten years resisted the introduction of the gospel. Here, exposed to dangers on every side, he labored for many months, going about among the people, winning their trust, and, as he had opportunity, telling of a salvation from sin, and of eternal life through the Son of God.

The New Chapel. The Church at Banza Manteke grew so large that all its services were held in the open air. At a missionary meeting in the Clarendon Street Baptist Church, Boston, $2,500 were contributed for a chapel. This was made in England and sent to the Congo in pieces, about 700 loads. The Banza Manteke Christians went after this Chapel, and brought the loads on their backs from Tondua, more than fifty miles away. Some of them went three or four times. "How many hypocrites," says Mr. Richards, "could you get to do that?"

Times of Testing. There were many heavy trials during those early years. Scarcely a station but had its Christian burial ground, while not a few missionaries, in shattered health, returned to the home land after brief terms of service. The situation at Banza Manteke, described

below by Mr. Richards, in his report for 1894, was probably very similar to that at other places:

We, at this station, had a trying time during the last month of the year. Mrs. Richards contracted a severe case of dysentery from a bad case she was treating, and before she was better I had an attack of the same disease. Miss Cole came down with fever and we were all helpless together. To add to this a letter came saying that Dr. Leslie was at Mukimvika suffering from high fever, and a note from brother Bain to say he was sick on the road. Then came threatening letters from the State, then news that three of our Christian women and five men, who had gone out evangelizing, had been tied up, kept prisoners and abused all night by orders of a native chief under state authority. We began to feel like Job, but then we had our "Daysman" and we rallied.

In spite of all these experiences there was not a note of discouragement or inclination to abandon the work. The converts were often tried as by fire, but at such times their courage and the firmness of their faith only became the more conspicuous, and the power of their testimony was felt far and wide throughout the district.

Lukunga. Next after Banza Manteke a wonderful ingathering took place at Lukunga. Under the faithful

STREET SCENE, IKOKO

ministry of Rev. Theodore Hoste more than eight hundred were baptized and a large school was maintained. But a scourge of that mysterious and dreadful disease known as sleeping sickness swept over the district and wrought such havoc among the church members at Banza Mantekè and Lukunga that at the latter place, at least, the church has never since attained the numerical strength it had during Mr. Hoste's oversight.

Sona Bata. In the year 1890 Rev. E. Broholm and Rev. P. Ferderickson opened a new station at Kinjila, a village in the Stanley Pool District, about 250 miles from the coast. Mr. Broholm was soon left alone, while his companion returned to Europe on furlough. He erected necessary buildings and preached the gospel among the people. Four boys were baptized during the following year and the outlook was full of encouragement on the return of Mr. Frederickson, whose first sad duty, however, was to minister to his comrade, who passed away within a week. In 1895 the station was removed to Kifwa, a point nearer the railway, where Mr. and Mrs. Frederickson for several years faithfully

Street Scene in Christian Section, Ikoko

proclaimed the truth. Rev. and Mrs. Christian Nelson, who went to their aid in 1892, shared in the trials and difficulties of the work and were beginning to rejoice in its triumphs, when, in 1901, they were called to their heavenly reward. Mrs. Nelson died in Africa, and Mr. Nelson in England, only three months later. Mr. Frederickson was an ardent evangelist, and in 1898 the abundant fruit of his toil began to appear, when he baptized 155, and in the following year 406. During 1904 he baptized nearly 300, and the church membership has since increased to over 700. Thirty-five preaching places are maintained in the district. The care of a large number of orphans is a distinctive feature of the work.

As Kifwa was an unhealthy site it was decided to move the station to Sona Bata, a place sixteen miles away and nearer the railway. In 1907 Rev. A. L. Bain and Rev. P. A. McDiarmid began the erection of buildings at this new center and soon a good boarding school was again established, under the direction of Mrs. Bain. Later Mr. and Mrs. Frederickson returned from furlough to join in this work that they had done so much to promote.

Good clay for brick making is easily secured at Sona Bata and the station now presents a neat and substantial appearance with a dormitory for girls, two boys' dormitories, a schoolhouse, and an industrial shop, all built of brick.

Sixty boys and girls were enrolled in 1914 in the boarding school alone. The lives of these boys and girls, who come into such close, continuous contact with Christian teaching and influence, are important factors in the Christianizing of this large field.

Mukimvika. Mukimvika is in Portuguese territory on the southern bank of the mouth of the Congo. It has always been considered a very healthful station. There have been many difficulties owing to the people, like most coast tribes, being corrupted with vice. In the early days many of the European traders cultivated in these natives an appetite for gin and rum leading to the demoralizing of whole villages. For several years past Dr. F. P. Lynch has been alone at this station the greater part of the time.

Matadi. Matadi is the receiving station for all the Mission. Dr. Sims, now in charge, is one of the five men still on the field who came to us upon the transfer of the work, and who has for more than thirty years been intimately concerned with its development. His reputation as a physician is unsurpassed in the Congo region and his services are in constant demand. He serves as mission treasurer and has the care of reshipping to the interior the goods of all our missionaries, as well as those of several other societies.

The Railroad Bridge near Matadi

Besides all these arduous duties he finds time to care for the local church and others in the district.

Progress throughout this field has been gratifying, but the hundreds of men and boys from our various stations in the Lower Congo who are attracted by the opportunities for employment at Matadi present a serious problem The evangelistic and educational needs in such a place as this when added to the heavy burden of transport work, are more than any one man can meet to advantage.

The Congo Evangelical Training Institution at Kimpese. From the very beginning our missionaries saw the necessity for training native evangelists and at several stations schools were conducted for this purpose. The first effort to centralize this work was the establishment of a training school at

Banza Manteke to instruct the evangelists sent from our various stations on the Lower Congo.

But as time went on a new and better plan was formulated. This plan was that the English Baptist Mission and our own Society unite in a central training school for all the Lower Congo. Gradually these plans were consummated and in 1908 the new school was opened at Kimpese, with Rev. T. Lewis and Rev. S. E. Moon as the teachers representing the two societies. During the years that have passed since the opening of the school Mr. and Mrs. Moon and Dr. Mabie have been our tutors at Kimpese the major portion of the time, and while many problems had to be faced with the training of these native evangelists and their wives, yet there has been much to encourage, and a good substantial beginning has been made. A report says: "The work done is practical and thorough-going. While Biblical instruction occupies the greater portion of the time, other branches calculated to fit the teacher for life are also taught. Two hours of industrial work for four days in the week is compulsory for all the men. Carpentry and brick-making have been taught during the past year. . . . The work for the students' wives has been gratifying."

A large percentage of the Kimpese graduates have done very satisfactory work. One man, Kikwakwa, upon finishing his course said he wished to carry the gospel to a new tribe. In consultation with the missionaries he seclected his post eight days away from Sona Bata station, among the Bamfunukas, a tribe that has not so far accepted our teaching. For two years Kikwakwa has faithfully labored among these people steeped in heathenism and superstition, and we believe if he continues steadfast an abundant harvest will soon be manifest.

ON THE UPPER CONGO

Progress and Sacrifice. At length the time came for pushing the work farther up the river, and Bwemba, (now called Tshumbiri) a town 170 miles above Stanley Pool, was the first new point chosen as a center. Here Rev. A.

Billington and Rev. C. B. Glenesk, with their wives, were stationed in 1889. With the "Henry Reed" these two brethren traveled and explored the region above and below Tshumbiri, in the year 1890 going a distance of 3,260 miles on the Congo, Kassai, Mfini and Luapa rivers. Rev. C. G. Hartsock, an able and beloved graduate of Brown University, and his wife, led further advance at this time by occupying a new station, Irebu, 400 miles above Stanley Pool, at the outlet of Lake Tumba. They were soon joined by Rev. and Mrs. Thomas Moody. In this populous region the work progressed with marked encouragement until the death of Mr. Hartsock after only two brief years of service. Thus another name was added to the long list of willing, joyous sacrifices for Africa's redemption. The spirit of those who have given their lives breathes in the last report sent to America by Mr. Hartsock:

> If I could but know that I had done my duty, that I had in all things striven to glorify my God, that my days and strength had been spent to advance my Redeemer's kingdom, it seems to me that I could go to my grave as calmly and as peacefully as to a night's rest after a day of toil.

Tshumbiri. The work at Tshumbiri was pushed with patience and persistence by Mr. Billington, assisted only by his wife during most of the early period. Sometimes they have traveled as much as 400 miles in a single season, amid many difficulties. The roads are simply native tracks from village to village and are often much overgrown with tall grass; one must cross swamps, small streams and, occasionally, large rivers. The tour is made with quite a caravan, for tents, clothing, bedding, food and goods for barter must be carried. Most of the food for the carriers is bought from the people with salt, a commodity which is eagerly sought, but is a rather bulky currency. When they approach a strange village a man is sent on to tell who they are, as those who have never seen a white man are very timid. Sometimes the chief receives them with much pomp and they are allowed to pitch their camp right among the houses, where in the evening and morning they gather the people for a service. During the day they mingle freely among

them and seek to explain their message. Genuine results follow. Our faith would be strengthened could we but see the transformation in some of these dark hearts, and the powerful testimony their lives are bearing to the keeping power of their Saviour.

Tenting in the Wilderness

For almost ten years Rev. P. C. and Mrs. Metzger have been identified with Tshumbiri helping to share the burdens with those who labored there so long.

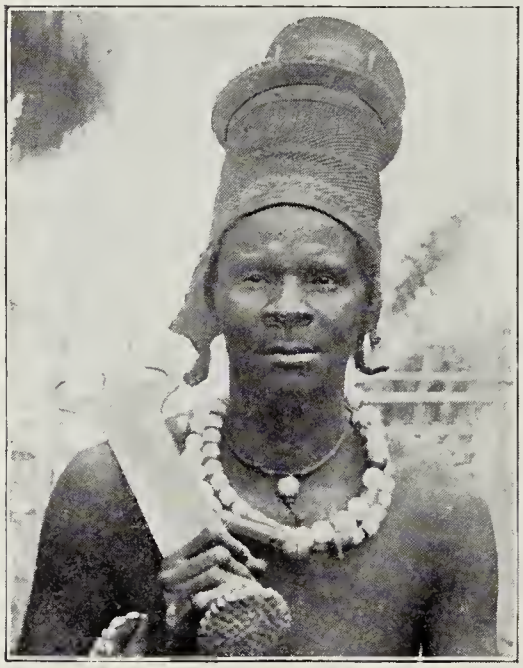
Early in 1915 Mr. Billington, seeing that the overwork of many years was fast draining his vitality, decided to go on furlough. It was too late, however, and this consecrated man of God, dearly loved by hundreds of native Christians as well as by his fellow missionaries, died on reaching Matadi where he was expecting to embark for England.

Ikoko. In 1894 Rev. Joseph Clark opened a station at Ikoko, further east, on the shore of Lake Tumba. Here the population sadly decreased owing to the awful wars with the State over the rubber tax, and the people had their natural ambition almost entirely crushed out. Many who came to the mission were cannibals; in fact it was said that there were fully one thousand cannibal villages in the district east of Ikoko and the lake.

Many girls and women came to the station for protection and care. Some fled there to escape becoming slaves, and others came, and are still coming, to be freed from the cruel treatment of polygamous husbands. Mrs. Clark's training of these girls, who have been constantly under her care,

is a marked triumph of work amongst the Congo women.

For several years it was felt that Ikoko was not the best place for the station in that district. After careful investigation Ntondo was chosen as being a particularly desirable location, because of its altitude, and being much more accessible to the natives. A sufficient area of land has been secured, and the station staff have planned on an adequate scale for dwellings, church, school and hospital. Mr. Rodgers has burned brick there and has begun the erection of permanent buildings. Dr. Ostrom is looking forward to the time when a hospital will begin to meet the needs of the thousands who come yearly for treatment.



AN IKOKO CHIEF

A most active enemy and cruel man. (The hat indicates the highest rank.)

Vanga. In 1906 Dr. and Mrs. Leslie left Banza Manteke and after a long and tiresome journey by trail, reached their new station at Cuillo in Portuguese territory amongst the Bayaka tribe. Here they labored and in spite of the determination of the natives to cling to their old superstitions, and their indolence, our missionaries believed that the Gospel ere long would find an entrance into the hearts of the Bayakas.

However, as this station was a somewhat isolated one in Portuguese territory, and as the difficulty of transport of goods was so great, it was decided to explore other sections of the Kwango District. In 1911 and 1912 these investi-

gations were made and Messrs. Bain, Moody, Metzger and Dr. Leslie finally selected Vanga on the Kwilu (Djuma) River as being a suitable site. The steamer service on this river makes the transport of goods a comparatively easy matter and the large populations on all sides give us the confidence that here we have a center from which great work can be done.

In a recent letter Dr. Leslie writes: "There were twenty-three baptized in March before we left for furlough and the church organized. The work has grown through the efforts of school boys who have been converted. Hundreds from the villages are now attending services in the station. There are 165 boys in school, the number being limited only by our capacity for caring for them. The results of the two years' work have been beyond our expectations."

A COMMISSION OF INQUIRY

In response to the urgent request that our Society begin work in the Sudan, a Commission was sent out in 1910 to investigate both in the Congo and in the Sudan, in order that they might advise the Board whether or not it were wise to open up a new mission in Africa, and also as to the future conduct of our work in the Congo. This Commission was composed of Rev. W. L. Ferguson, Rev. J. H. Franklin, and Rev. Johnston Myers. Rev. Joseph Clark of the Congo Mission acted as guide to the party.

After visiting the various stations in the Congo and meeting with the missionaries in Conference, and then visiting Nigeria, they returned to America. In the report they presented to the Board they gave the reasons why they thought the Society should not begin work in the Sudan, and also why the Congo Mission should be reenforced and strengthened. From what they saw in the Congo they came to the conclusion that reenforcements in missionaries and equipment were greatly needed; that the educational and hospital facilities were inadequate and that new and substantial buildings ought to be erected at several stations. For the extension of the Society's work into new fields in

the Congo, there were the Kwango, Lukenie and Lake Leopold II Districts still to be investigated.

This report was accepted by the Society and since that date it has helped both the workers at home and those on the field to have definite objectives in view, but it is regretable that through the lack of funds the Board has not been able to strengthen the Mission as much as was desired.

MEDICAL WORK

A Need Fulfilled. The brutalities of the witch doctor have been referred to in the description of fetishism, for sickness is always attributed to the possession of evil spirits. Sometimes the sufferer is violently treated, to drive the spirit out; sometimes the witch doctor pretends to point out the person who has bewitched the patient, and who in the old days would have had to undergo the trial by poison, or, in the case of the death of a chief might even have been shot, beheaded or burned. Missionaries and others declare that these things are not done because the Africans are by nature so cruel but because their belief in fetishism is so strong. Therefore the coming of the Christian doctor has been a marvelous revelation to the Congo people, both as a manifes-

Doctor Leslie's Morning Clinic

tation of knowledge and an expression of human sympathy and love, fruits of the gospel which the physician proclaimed.

Equipment for Service. Adequate equipment for medical work has not been possible in our Congo Mission. Most of our stations are provided with small dispensaries but, with the exception of Mukimvika, none of our stations has a hospital worthy of the name.

The following description written by Dr. J. C. King of Banza Manteke is true not only of Banza Manteke but also of Ikoko and Sona Bata. These three stations, at least, urgently need suitable buildings for the proper treatment of the many serious cases that come to our mission doctors.

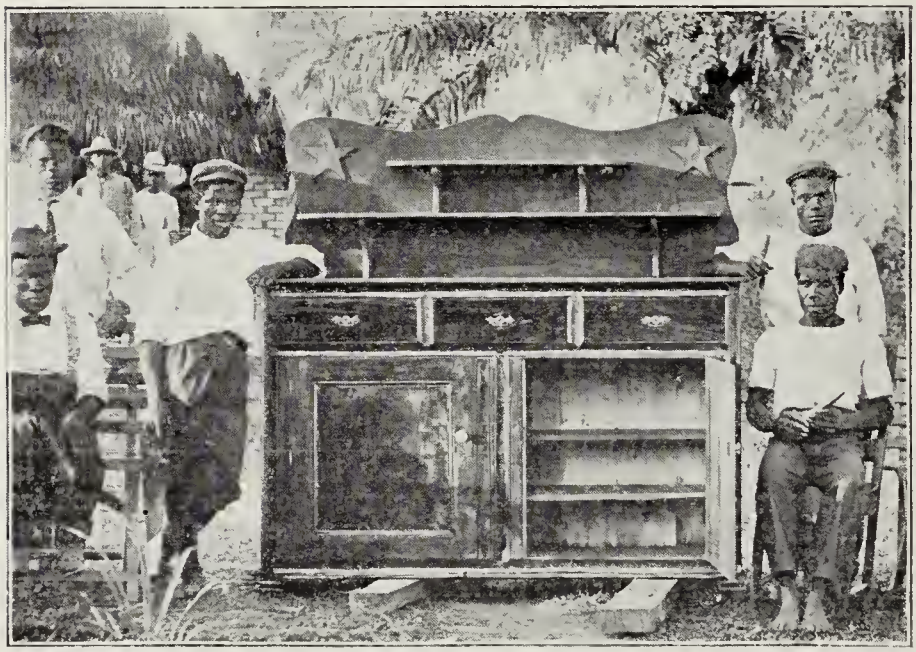
Our hospital consists of one room with straw mats for a partition to separate the men from the women. Five board beds on each side of the mats, and a little stove, make up the equipment. Each bed has a straw mat to act as both springs and mattress, the native furnishing his own blanket. This may be somewhat interesting, but the real interest comes about nine or ten o'clock at night, when on entering the hospital one finds the beds occupied with patients. More of the same are on the floor with friends and relatives, who must cook and care for the sick. They lie side by side in blankets, so close that the floor can scarcely be seen, while food for all lies in corners or on shelves or all along the sides of the room. Here or there a baby is crying because it is in pain or its mother is too sick to nurse it; some patients are coughing, some are groaning with pain or in fevers of from 101 degrees to 107 degrees; many are suffering from pneumonia and dysentery stirred up with malaria. Such a picture represents a scene where sleeping sickness would be almost welcome, but a place from which such poor sufferers are banished. We can give our time, we can prescribe drugs, but it takes money to make room for the suffering sick, to give them fresh air, to keep them in their proper wards, to isolate one disease from a different one, to give relief to the hundreds of poor souls now unhelped, to provide proper sanitation, to provide a room where an operation can be carried on with some reasonable degree of asepsis, or to provide a place for maternity cases.

INDUSTRIAL WORK

From the beginning of our work in the Congo most of our Mission stations have done more or less toward training the natives to labor skilfully with their hands. Kimpese, since its commencement, has emphasized, in the teaching

of native evangelists, that for true balance in their education they must be leaders among their people in knowing how to work with the hands as well as with the brain.

Ikoko and Sona Bata have been aiming to do more than in the past toward giving the boys who come for instruction



Specimen of the Industrial Work at our Mission, Ikoko

a knowledge of carpentry, masonry and agriculture, that will enable them to go out and build better homes and be examples to their fellow villagers. At Ntondo Mr. Rodgers, a man capable of undertaking such instruction, is hard at work, and at Sona Bata there is a new brick building for the purpose, but more and better tools are needed, and also a man who has the knowledge that will enable him to superintend manual training.

GIVING

The aim must always be the planting of a self-sustaining

native church. Much remains to be done in the Congo along this line, but a good deal has been done. For many years the Tshumbiri church, so carefully trained in the necessity for self-support, has been the banner church of the Congo in this respect. In 1914, the 500 Christians on the Ikoko field gave $502.00 or a little over a dollar a member.

When we realize that the wage of an ordinary workman in Congo is about ten cents per day we begin to understand how nobly these Christians at Ikoko are taking hold of the church and school work in the villages of that district.

OPPORTUNITIES FOR EXTENSION

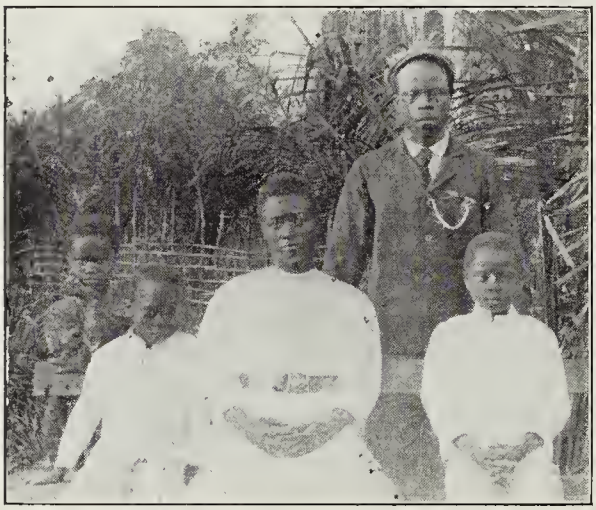
Investigation has proved that between Vanga and Sona Bata there is room for at least one new station, and probably two. At Moanza, ten days from Vanga, two native teachers from the Lower Congo have been placed under the supervision of the Vanga staff. Information from this district seems to clearly show that this would be an excellent center to plant a station as soon as our Society has a sufficient supply of men and means to warrant an advance into new territory. Last year also Dr. Ostrom investigated the Lokoro and there, he believes, there is likewise a good opportunity for a new station.

OUTLOOK

With so many poorly staffed and poorly equipped stations, it is marvellous that our missionaries have been able to witness such victories as they have. Before us in Congo there lies the opportunity for a great work. Old stations must be strengthened and new ones ought to be opened among these peoples who are eager to be taught. Re-enforcements ought to be forthcoming, and equipment worthy of the task, and then we would surely see the building of strong Christian communities that would be an honor to the name of Jesus, and an honor to those who are giving and praying at home, as well as to those who are giving their life's best services on the field.

YESTERDAY. TODAY. TOMORROW

Little more than thirty-five years have passed since the name of Christ was first proclaimed on the banks of the mighty Congo. The marvelous triumphs of the gospel there are strikingly pictured in a description by Rev. Henry Richards, who for full thirty-five years has lived among these changing scenes, and has been, under God, one of the most potent factors in bringing them about. He says:



NATIVE EVANGELIST AND FAMILY

Then, all was thick darkness that could be felt, now, the morning light is breaking. Then, none had heard of the sweetest Name there is on earth or in heaven, now, thousands of hearts leap at its sound, hymns have been composed by Congo Christians and are sung by hundreds to His praise. Then, the language was unknown, now, many books are in print, the whole Bible will soon be in circulation. Then, no one had ever seen a school or learned a letter, now, there are scores of schools and thousands of readers. Then, there were no preachers or teachers, now, there are hundreds opening the eyes of the blind and instructing the ignorant. Then, there were no church buildings, now, there are many, and more are building. Then, there were no church members, none had ever been baptized into the name of the Father, the Son and the Holy Spirit, for these precious names were unknown to them, since then, thousands have confessed Christ, and at this station alone over 5,400 have been baptized on profession of their faith. Then, no children's voices sang the Redeemer's praise, now, thousands can be heard in home or school. And so I could go on, but I must not forget to say that in June, 1904, twenty-five years after June, 1879, when we first landed in Congo, 101 were baptized at Banza Manteke, the largest number in any month up to that time. We did not plan to have

it so and did not note the fact until the joyful June had run its course.

The next twenty-five years will surely determine what Central Africa is to be. Considering what has been done in Uganda and Congo land, we ought fully to expect that the gospel tree will have so grown that its branches with healing leaves will overshadow the whole land. Let us pray and work, and in the name of the Lord it shall be done.

Chapel at Bwemba

MISSION STATIONS, 1915

PALABALA (Pä-lä-bä-lá), 1878
Rev. W. A. Hall
Mrs. W. A. Hall

BANZA MANTEKE (Măn-tē′-ka,) 1879
Rev. Henry Richards
Mrs. Henry Richards
Rev. C. H. Harvey
Judson C. King, M.D.
Mrs. J. C. King
Miss Frances A. Cole

MATADI (Má-tä′-di), 1880
A. Sims, M.D., D. P.H.
Rev. J. O. Gotaas
Mrs. J. O. Gotaas

LUKUNGA (Lū-kōōng′-ga), 1882
Rev. Thomas Moody
Mrs. Thomas Moody
Rev. Thomas Hill
Mrs. Thomas Hill
Rev. A. L. Bain
Mrs. A. L. Bain

MUKIMVIKA (Mū-kĭm-vē′-ka), 1882
F. P. Lynch, M.D.

TSHUMBIRI (Chŭm-bē′-rĭ), 1890
Rev. P. C. Metzger
Mrs. P. C. Metzger
Rev. L. F. Wood
Mrs. L. F. Wood

SONA BATA (Sō-na Bä′-ta), 1890
Rev. P. Frederickson
Mrs. P. Frederickson
Rev. P. A. McDiarmid
Mrs. P. A. McDiarmid
Rev. J. E. Geil
Mrs. J. E. Geil
R. W. Nauss, M.D.

IKOKO (E-kō′-kō), 1894
Rev. Joseph Clark
Mrs. Joseph Clark
Rev. W. E. Rodgers
Mrs. W. E. Rodgers
Rev. Hjalmar Ostrom, M.D.
Mrs. Hjalmar Ostrom
Rev. A. V. Marsh
Mrs. A. V. Marsh

KIMPESE (Kĭm-pā′-si), 1908
Rev. S. E. Moon
Mrs. S. E. Moon
Catherine L. Mabie, M.D.

VANGA (Văn′-gä), 1913
Rev. W. H. Leslie, M.D.
Mrs. W. H. Leslie
Rev. H. F. Gilbert
Mrs. H. F. Gilbert

ADDITIONAL INFORMATION

FOR the latest news from the field consult the current numbers of "Missions." See the Annual Report of the Society for the progress of the work on the Congo from year to year and for statistics. "Daybreak in the Dark Continent," and "Christus Liberator" both treating of the mission work of the whole continent, are also valuable helps.

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